1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

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MOHAMMED LIMNIBHY

[frontispiece]

1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

LAND TRANSPORT

482 Land transport in the Rif, Senhaja, and Ghomara is confined to the bearing of burdens by man and by domestic animals. Wheels and all types of vehicles are unknown. Human transport consists usually of the carrying of loads on the back. (See plate 7.) The negroid method of carrying on the head is not employed, nor is the tump-line used. Women carrying water from the spring or brook to the house use a two-handled jug, with a rope leading from each handle over the shoulders and held or tied in front. The same method is used for carrying bulky burdens such as loads of brush or of charcoal. Men generally carry things in their hands, or put them in the hoods of their garments.

● 492 Animal transport is confined to donkeys, mules, and camels. (See plate 8.) Horses do not carry burdens. For donkeys and mules, a special pack-saddle called the *hallas* is used. This is a large heavy object made of cloth and stuffed with straw, covering, in most cases, the entire back of the animal. The top is flat, and the edges of the upper surface are often raised. The *hallas* is held on by a rope or basketry strap passing under the animal's neck and by another under its tail. There is no girth; gravity, size, and the two straps are enough to keep it on when paniers are not used.

492 285 The paniers, called *shwari*, are of twilled basketry, a double container with a handle on each side and connected by a strip of basketry wide enough to cover the top of the pack-saddle so that the two containers will hang at the sides. The paniers are filled with whatever objects are to be transported, generally simply thrown in. Soft objects, such as blankets or sacks of grain, are set on top of the flat portion, and long ones, such as tools with handles, are lashed to the sides. A water jug of porous earthenware is often thrust into one of the paniers in such a position that it can be easily extracted. After the load has been placed, a cord is run between the handles of the *shwari*, drawn tight over the top, and carried under the animal's belly as a girth.

492 Camels have no packsaddles. A long, flapping type of *shwari* is sometimes used, without girth. This falls off whenever the camel becomes excited and breaks into a run. A more efficient method of packing these animals is by tying packages on either side of the hump, as can be seen in the illustrations in plate 8.

Horses, mules, and donkeys are ridden, horses either bareback or with an Arab saddle, imported from the Arab cities of Morocco. These saddles are expensive and difficult to obtain, hence bareback riding is the usual type. Riffians make notably poor riders, except for the tribesmen of Beni Bu Yahyi and Metalsa, who are accustomed to that means of locomotion. The bridle is generally imported and of Arab manufacture.

Mules and donkeys are ridden with the *hallas*, either bare or with the addition of a *shwari* and its load. Bridles are never used with donkeys and seldom with mules, a simple hackamore acting as substitute. Mule bridles, when used, are imported from Fez or other Arab centres.

Camels are almost never ridden by the Metalsa and Beni Bu Yahyi. They are used for transport and for milk, and attempts at riding them are sporadic and experimental.

481 In general, riding is an exceptional method of travelling, and the Riffian in most cases journeys on foot. Because of the ruggedness of the country, he can often make better time that way than if he were to ride. The Riffian can walk for long periods over the roughest ground without showing signs of fatigue, often bursting into trots for several miles at a time

1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

TRANSPORT 2

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Donkey with *halles* and *shouri*, Gzennaya

Donkey transport, Ajdir

Mule with *halles* and *shouri*,
Beni Bu Frah

Camels, showing method of attaching small loads, Metalsa

[facing p. 42]

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●492
326

INDUSTRIES I

Shoeing a mule, Tigwisa, Ghoosara

A negroid smith at his portable anvil, Ajdir, Beni Urriaghel

Beni Bu Nsar men with their sawed planks in market, Suk el Tnine, Taghanth

Taghanthi carpenter planing a board

[P. 60(2)]

1: Coon E-5 (1926-1927) 1931 MX3 RM MX3

1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

325 412 mered out, and then the two sides of it were folded over the central part until they met. This doubled-over sheet was then pounded and forged until the cutting end had become one piece; the separation of the flaps from the main body was exaggerated on the other end, and rounded until a socket fit for the reception of a handle was formed. After this a piece of steel was welded into the cutting end, smoothed, and sharpened. This method of folding and forging, with socket haft, survived until less than a generation ago, when the modern type of hafting, with a hole through the implement at right angles to the long axis, came in. [171] The socket method of hafting with the sides folded over is found today among the tribes of the Congo. It is said that the first smiths to use the modern hafting were the Ulad el Hani of Beni Amart, traditionally Arabs, and that the smiths of Khebaba and of Taghzuth followed them.

325 531 Another similarity to negro technique, besides this method of hafting, is found in the method of ornamenting the handles. A braid of *halfa* or palmetto is sometimes made, and wound about the handle, leaving open spaces in spirals. The handle is then thrown into a fire and taken out before it starts blazing. The braid is then taken off, and a spiral pattern [171] is found burned around the length of the handle. Adzes with this identical form of decoration are found in the Peabody Museum collections from the Congo.

[326] 411 The oldest smiths in the Rif, if we accept tradition, are the craftsmen of Khebaba in the Gzennaya. These Ikhebibshen, as they are called, formerly held the monopoly of dagger-making. The Khebaba daggers, famous throughout the Rif and sold in every market, are long straight blades, well tempered, and sharpened on all of one side and on half of the other. Blood-rills run down the blades; the cross hilts are of bone, as is the major part of the hilt, which is often covered with leather. These keen and effective daggers are encased in scabbards of brass pounded over wood. The designs on the brass, pounded in, are rectilinear and consist mostly of tilted crosses set in squares.

The Khebaba daggers seem to have become scarce about a generation ago, although they are still made in limited quantities and can still be obtained. They were supplanted in general popularity by Senhajan knives from Taghzuth, and by knives from Wezzan, both of these being of one model, slightly curved with the outside sharpened, and equipped with a guardless bone hilt inlaid with brass wire. These knives have in recent years been made in Meknes, and most of the present Riffian daggers are imported from that city, although dagger-making is still carried on by local smiths in each tribe.

326 ●492 231 The blacksmiths of the Rif leave their shops for two principal purposes, to go to Melilla or Fez for metal, or to go to market, where they shoe horses and mules (see plate 15) and slaughter animals the meat of which is to be sold. The horseshoes and mule shoes which they use were formerly home-made, but at present bear the appearance of European manufacture.

326 563 The second class of metal workers, the Jews, are not found in all the tribes. They live only in that part of the Galiya immediately adjoining Melilla, at Bades, in the tribes of Beni Bu Frah and Mestassa, at Targuist, occasionally at Ajdir, and in the Jebarna section of Gzennaya. Before the rise of Abd el Krim, who set them to work making hand grenades, they seldom dared enter the tribes other than those mentioned, since the appearance of a Jew was traditionally greeted with a volley of stones. Many of them speak no Arabic, conversing only in *thamazighth*, and frequently one finds individuals among them with no apparent Jewish physical characteristics, but able to pass easily as Riffians. Their specialty is the manufacture of brass trays, sugar hammers, silver and pewter brooches, silver finger

751 [443] Among the Ait Waryager, when an infant has become forty
852 days old, its crown is smeared with henna as a protection against fleas,
754 lice, and the evil eye, and this is frequently repeated until it grows older; and they apply the same colouring matter to the chests and feet of their greyhounds, which they are the more anxious to preserve from envious looks as they have not many of them.

754 [444] Written charms are also frequently used against the evil eye.
[492] Horses and mules have a small case of brass or copper containing passages of the Koran hung as a charm round their necks (Fez, Ait Waryager).

695 [506] There are persons who swear in a state of nakedness, and a reason for their doing so may be fear lest otherwise the self-imprecation should cling to their clothes. It is believed that the oath of a naked person who is innocent will affect the other party, who made him swear (Tangier, Ait Waryager, Aglu); and the supposition that the absence of clothes is looked upon as a precaution derives support from the fact that in the Hiaina the person who has sworn, and all the people who live with him in the same house, have their clothes washed on the day when the oath was taken so as to rid them of the bas which is sticking to them.

[513] Among the Ait Waryager a person who is accused of having stolen a thing the value of which does not exceed a dollar is acquitted if he alone swears to his innocence; but if the stolen object is of higher value, four respectable men chosen from among his kinsmen have to swear with him. The same number of conjurators is necessary in the case of homicide, but their oaths only effect a suspension of the blood-feud, which will sooner or later be waged against the suspected individual. Among the Ait Temsaman the conjurators, including the offender, must be twelve men both in the case of homicide and theft, and they are all chosen by the injured party.

[515] Among the Ait Waryager, when two persons are quarrelling, one of them may in his rage make a vow to kill somebody or to marry a certain girl or to do something else, saying, "May my religion be forbidden to me and the holy places of Mecca not be forbidden to the Jews, if I do not do this or that". This vow is looked upon as most
627 sacred since it implies a conditional curse on Islam. Among the
578 same tribe an avenger of blood sometimes makes the vow that he will
266 eat the liver or the tongue of his enemy; in such a case he goes to the

3: Hart E-5 (1953-1954)1954 MX3 Rif MX3

The population density, 65 individuals per sq. km., although not the highest in Spanish Morocco, is a greater number of people than the land, which is one of the most infertile in the Protectorate, can effectively support. In the last century the Aith Wuryāghil found blood-feuding a sure outlet to reduce their overpopulation, but, at, the present time, as they are no longer allowed to carry firearms, the population problem is met by a large annual exodus of ablebodied tribesmen to the plains of western Algeria, where they help out with the barley, wheat, olive and grape harvests on the farms of French colons. The terrible drought in the Rīf in 1945 precipitated emigration to a previously unheard of degree, and today the number of people from Aith Wuryāghil who are living and working outside the Rīf is greater than ever before.

Those who stay at home follow an annual agricultural cycle in which cereal cultivation is extensively practiced, particularly that of barley. They plow and sow their fields in the autumn and winter, and reap and thresh the grain the following summer. The straw is piled up into circular, conical silos (*athmūn*, pl. *ithmūnen*) to be used in the winter as fodder for the animals, of which cattle and goats are the most important, sheep less so. Mules and donkeys are employed as beasts of burden, while horses, owing to the extreme poverty of the people and the mountainous configuration of the terrain, are virtually non-existent. All, without exception, keep chickens and, inevitably, dogs, while in certain favored areas apiculture is practiced; the bees of Jabal Ḥammām produce the finest honey which it has ever been my good fortune to sample.

Although barley is the most important cash crop (the barley harvest of 1953 was the best on record), the Aith Wuryāghil spend comparatively little time working their grain fields, not more than three or four months a year, all told; it is their trees which receive the bulk of their attention. The most common trees are fig, pomegranate and almond in the Bay of Alhucemas, with olive substituted for pomegranate in the mountains; they are all pruned, watered, grafted and fertilized with great assiduousness, for dried figs and almonds constitute the principal food reserves during the winters, after the grains have been eaten. The same is true of raisins, and the cultivation of grape vines is extensively practiced in the mountains near Sūq al-Arbaʿ of Taurīrt.

226 tribe are cordial and that reciprocity be admitted; but this was not
[619] frequent.

The Aith Waryaghar considered as their fishing area the waters between the mouth of the Nkur River and the islets of the beach at Sfiha.

226 823 184 The Ibuqquyen used to mark with lime those points on the coast which by their topographical vagueness could not be distinguished from the sea, and set up good fishing sites which, once they were in them, permitted them excellent catches.

442 443 492 The fish are auctioned on the beach by loads which are afterwards taken to the market on muleback, and the proceeds are handed over daily to the administrator chosen, who periodically hands over his accounts every two or three months, usually at festival times or at the ends of seasons, a fact which thus gives rise to incidents through doubts about negotiation of payments.

226 If the fish are not sold owing to lack of buyers, they are divided up the same way in kind, and the owner is informed so that he can collect his share.

The substitutes for crew members, during justifiable absences, as mentioned above, did not enter into the proportional division of the profits, but they were given a prudential and arbitrary quantity of fish as compensation, reserving for the absent crew-member his own part as if he had been working.

226 685 Any vessel which through imprudence enters the net which another boat has laid down is responsible for the damage it causes, and any craft which in moving rams into another which has stopped is also responsible for the damage caused.

Chapter 2

LIVELIHOOD

243 The primary economic activity in the Central Rif is the cultivation of barley. The agricultural cycle is marked by the [221] planting and harvesting of this crop. Ploughing begins during the months between October and January depending on the occurrence of the first rain which is necessary to soften the soil. [407] Breaking the soil is done by wooden ploughs though the blades are made of metal. The terrain is first weeded and cleared of small rocks by the children of the family. Then the father, an 243 older son or a hired man commences the ploughing. Two animals, • 492 one on each side of the plough, are used. Mules are preferred, but rarely does a man have two. Thus, there is a bizarre mixture of animals including combinations of donkeys, cows and mules. The value of animals on the market is at its highest in this season since everyone needs them for ploughing.

243 After the land has been ploughed by the animals it is [412] broken even finer by the use of a hand hoe. When the land has been sufficiently prepared, the seed is sown by hand. Once the barley has been planted there is no further care of the fields. The crop is dry farmed and its yield depends entirely on the amount of rainfall it receives during the winter.

585 The primary social obligation for the guests occurs on the night of the wedding ceremony. On this evening the bride [593] is brought by her elder brother or a close male relative (but [602] not her father or uncles) to the home of the groom. Transpor- [492] tation is usually by mule with the bride leading the procession, [754] atop a mule and wrapped from head to toe in cloth to avoid the [494] evil eye. In the more accessible areas and among the wealthier [492] families, the bride is brought by truck or taxi to within a few [178] hundred yards of the groom's home where she mounts a mule and follows the rest of the customary procedure. Her parents are left behind at their home and do not see her for another seven days. The bride, dangling precariously from her mount and followed by her entourage, is met some fifty yards in front of the groom's house by his party. This moment signals a renewal of festivities by songs and dances by both a group of girls who accompany the bride and a group of girls associated with the groom's family. Entered into this melee are also the profes- [533] sional musicians, making the entrance into the groom's home quite spectacular. The bride when she arrives at the house is handed a bag of barley which she ceremonially tosses to the right, left, and directly behind her, symbolically representing the hope of fertility from her concourse with her new husband. She then enters the house and remains isolated with the women until the next day.

585 The social obligations of the guests occur at this time, 524 when they are expected to give gifts of cash to whoever sponsored 591 431

443 The third group is those merchants who exclusively sell
442 at the market. As noted above, this is merely an analytic device. Empirically, a buyer in one market will be a seller in another. It is only the special ecological conditions of the Rif which separate the two categories in the marketplaces. There is, however, a major dichotomy which splits this group, based mainly on scale of operation. On the one hand are the large-scale sellers who resemble, in terms of organization, the large-scale buyers and who derive their profit mainly through the transportational facility. On the other hand, we have the small-scale merchant who sells his goods and services only in a cycle of small local markets.

443 The small-scale sellers hold in common with the large merchants only the fact that their basic activity is to sell. The difference is essentially in scale. The small-scale merchant or occupational specialist travels from one market within a carefully defined region to the next market. He has no connections outside his immediate circuit and gets from one place [494] [492] to the next on public transportation or mule. He has little knowledge of market conditions outside his immediate view of [435] [437] a single market. His prices, which may involve a good deal of bargaining, vary only slightly from customer to customer and from market to market. He may be divided into two empirical 443 445 categories: those who sell services, such as barbers, butchers, shoe repairmen, food vendors, blacksmiths, solderers, etc., and those who keep a small inventory of nonperishable goods, such

7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3

a tower used as a lookout and blockhouse.[9] Conflict was most serious in the Rif, where it was necessary to establish a system of women's markets so that the members of feuding cantons or tribes could carry on a rudimentary trade. Another indication of the varying degrees of dissidence is the scale of fines imposed by customary law. The fine imposed for murder by the Aith Wariyaghar was four times as large as the fine for the same crime among the more pacific Sanhajan tribes.[10] In the laws of the Aith Seddath there is no mention of house-burning, a frequent occurrence in the Rif.

In the days before the European occupation the division between government and dissidence coincided with a division between authoritarian order and representative councils. This division might be described also as a contrast between Arab and Berber systems of government. The Berber system was based upon superimposed councils. The smallest was the council of a village or a number of scattered farmsteads. The second council, called the "council of the great," had jurisdiction over a canton. At least one and sometimes all members of the second council participated in the deliberations of a tribal council. The system was democratic, with rotation of authority; thus no one could gain excessive power. The Arab system was and is quite different, for authority rests with individuals, from the *qaid* who rules the tribe to the *shaikh* or *muqaddam* who rules the village or hamlet.

Of the many ceremonies that influence an individual's life, marriage is by far the most important. Here again there are marked differences from one area to another. In the Rif the wedding celebration lasts seven days; on the first four days, private feasts are held for the families involved; on the last three days, guests are invited to the feasts. In Jbala, Ghmara, and most of Sanhaja as-Srair the wedding celebration lasts only three nights. Other differences appear in the entertainment offered to the guests and the complicated rules that govern the behavior of the bride and groom.[11]

The other crises in the life of an individual—naming, the first haircut, and circumcision—vary correspondingly, as do the procedures related to death and burial. When a corpse is ready for burial in the Rif, it is carried on the door of the local mosque, and virtually the whole community turns out for the procession and funeral. In the Arabized sector of northern Morocco the body is usually carried by paid pallbearers, and only the immediate family may attend the burial. Among the Aith Bu Yihyi and Ulad Stut it is standard practice to carry the dead to the burial place on the back of a donkey or mule.[12]

The number of material traits that can be used as a basis for cultural differentiation is almost unlimited. Containers of skin and iron in Garet contrast with pottery in the Rif, and wooden vessels in Sanhaja as-Srair. Even within the Rif one may distinguish the handmade pottery in Igzinnayen, Aith Ammarth,

[9] Most of the towers were removed in 1922 by order of Abd al-Krim. D. M. Hart, "An Ethnographic Survey of the Riffian Tribe of Aith Wuryaghil," *Tamuda*, Revista de Investigaciones Marroquíes, 2 (1954), 38.

[10] For further information on customary law in the Rif, see E. Blanco Izaga, *El Rif: la ley rifeña* (Ceuta: Imprenta Imperio, 1939), pp. 71–75.

[11] Edward Westermarck, *Marriage Ceremonies in Morocco* (London: Macmillan and Co., Ltd., 1914).

[12] C. S. Coon, "Tribes of the Rif," *Harvard African Studies*, 9 (1931), 143–145.

[TEXT CONTINUED ON PAGE 9]

7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3

seldom seen except in the European quarters of the larger towns. When a feast is in prospect, food is sometimes boiled in earthen pots set about an open fire. Wood fires also heat bake ovens. But most if not all Moroccan cooking is done over a charcoal brazier, consisting of an iron pot and tripod or simply an old gasoline tin. The brazier is used several times a day to boil water for tea; indeed, more fuel is consumed in this process than in cooking. Blacksmiths and other craftsmen rely upon charcoal, and lime kilns are found near every town.

Charcoal is a valuable fuel, for it has about twice the heating power of wood and burns without flame or smoke. In Morocco wood is converted to charcoal in shallow pits thinly covered with earth. But this process of partial combustion is extremely wasteful, since much of the volatile material in the wood is lost. The best charcoal is obtained from the denser hardwoods, especially the oaks. *Quercus Ilex* is the preferred wood, and this preference helps to explain the degraded aspect of most stands of this tree. The cork oak, the kermes oak, the oleaster, *Pistacia lentiscus, Rhus pentaphylla,* and *Arbutus Unedo* also yield excellent charcoal. Where the choice of wood is limited, many shrubs are utilized, and all available trees. No reliable estimate of the amount of charcoal annually consumed in northern Morocco has ever been published, but it must be enormous, for a charcoal brazier of some sort burns in every home.[a] During any day of the year, women and animals may be seen carrying loads of wood or charcoal to the cities and towns (pl. 8, *b*).

Mud brick or stone usually forms the walls of houses, but wood is always required for the rafters. In the deforested eastern sector, houses are built long and narrow so that branches and twigs can be used as a covering. When available, slender riparian or coniferous trees are used as rafters, but in most of northern Morocco such trees cannot be obtained.

Riparian forests are rare today apart from some canyons in the mountains, where the remaining stands of *Salix, Alnus, Populus, Vitex,* and *Crataegus* become thinner each year. *Nerium oleander,* the riparian "tree" of the hills and plains, is of little value in construction, and the oleaster and oaks are usually too massive or knarred.

The common type of house in Gal'aya and the Rif is well adapted to an environment poor in timber. In the Rifian dialect the word for "sloping roof" (*thazukha*) is the general word for all roofs, whereas a special word (*asthih*) is used for the now prevalent flat roofs.[b] The fact that the generalized word for roof is the same as that for a sloping one indicates greater antiquity for the latter variety. There is evidence that flat and narrow houses of the eastern type have recently replaced dwellings demanding more wood along the entire western frontier of the Rif.[c]

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most of this production has been consumed by factories in the Casablanca district and by the railroads of northern Africa. Fernand Joly *et al., Géographie du Maroc* (Paris: Delagrave, 1949), pp. 135–136.

[a] The estimate of "four to five metric tons" published by the Spanish forestry service takes account only of commercial operations. E. González Vázquez, *El Marruecos forestal* (Madrid: Ediciones Técnicas, 1945), p. 72.

[b] C. S. Coon, "Tribes of the Rif," *Harvard African Studies,* 9 (1931), 69.

[c] Coon, *loc. cit.,* traces this change to the burning of houses during feuds in the pre-protectorate period, and to the fact that many families found it difficult to obtain lumber after the end of Abd al-Krim's rebellion. For evidence of changes in recent years, compare his map of house types (p. 71) with fig. 15 of the present study.

7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3
Jebala MX2

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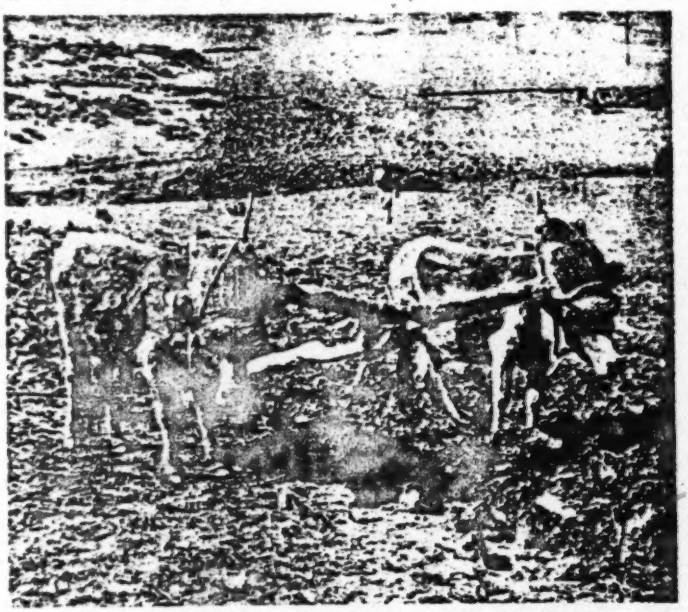

a. Plow of Jbalan type with high yoke set on foreheads of oxen.

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b. Mixed team in Garet.